THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.—MAT. x, 15.

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MONOTONIES OF LIFE.

BY BISHOP O. F. WHITNEY.

There is nothing so difficult to endure as monotony. Whether it be monotony of sound or monotony of silence; whether it be manifest to the sight, the hearing, smelling, tasting, feeling, or to all the five senses together, it makes but little difference. There is nothing more true than that variety is the spice, which seasons life's feast and renders it palatable, and nothing more wise and beneficent than that law which causes the continual and manifold changes in the midst of life and nature. Everything is made appreciable to the human sense by contrast, and were it not for experiencing opposites, man could never properly distinguish from evil, joy from sorrow, or even light from darkness. I might now close this writing with the consciousness of having said about all I have to say upon this topic, but it suits my mind to go a little further, even at the risk of furnishing the reader with an appropriate illustration of my subject, and enlarge upon some of the axiomatic statements given above. Monotony is caused by too much of one thing at a time. To exemplify all its various forms and manifestations, would require more space than the editor could allow, more time than the reader could give, and more ability than the writer possesses. A few examples, such as may present themselves as we proceed, must therefore suffice the present purpose.

Considered as an entirety, life can scarcely be said to have such a thing as monotony. Nature is one grand, harmonious system of variety from beginning to end, and though in some or all of her departments, considered severally, she may, at times, present appearances of sameness, it is because the beholder has ceased to contemplate the magnificent compass and economy as the whole, and confined his vision to the boundaries and workings of a single section or domain. One can only justly complain of life's monotony who is compelled to survey one face of the many-sided problem, or be subjected for too long a period to any one of its multifarious operations. This, however is often the case, or man thinks it is, which amounts to much the same thing.

Looking around upon animate or

inanimate nature, we cannot but perceive how wisely and carefully the great Creator has guarded against monotony in all his works. Where will we find two faces or two forms exactly the same? Where may two sticks or stones be picked up that will present no difference of aspect? Nature has not formed them. Even the cunning hand of Art, if employed to fashion a number of objects in similarity, though it establish a sort of resemblance between them, will fall short of producing identity of appearance. The edict, "Thus far but no farther," is in force, and as surely as Nature has ordained that everything of every kind shall bear some distinguishing features by which it may be known from all others, so surely is it impossible for man to set aside or violate the decree. The counterfeit may be made to resemble its original, to resemble it closely, even to an extent that will deceive the finite senses, but after all a difference will remain, which will be found just as impossible to remove, as it would be to cause two particles of matter to occupy the same space simultaneously. It is well that this is so. Suppose all men or all women were alike. A world of beauty or of ugliness, as the case might be. How unutterably "stale, flat and unprofitable" such a world would be. Everybody mistaking everybody else for himself, and himself for everybody else. The only good thing I can imagine would result from such a condition, is that each one could, without half trying, love his neighbor as himself, and see himself as others see him. But seriously. How stupid and intolerable existence would be if we could not meet, associate, and exchange ideas with persons who looked, acted, and thought differently from ourselves. The disgust with which we contemplate the efforts of any one who strives to appear like another, is a slight evidence of how a person would feel under such circumstances.

We instinctively dislike sameness, especially if attempted by imitation. Common sense, reason demands that every intelligent soul shall be an individual, manifesting his individuality by being himself and consequently different from everybody else. In domestic life is found ample evidence of mankind's inherent taste for variety. Married people as a rule, are not only dissimilar in appearance but in disposition. * * * *

As in social, so in natural or artistic life. The most pleasing of natures aspects are those in which appear a variety of her phenomena. How beautiful the sunshine after a shower! How delightful the shower after a protracted season of sunshine. It is the change that makes it so. The sun shines just as brilliantly before the shower; the shower is no less beautiful in itself when it pours down three days in succession. But the contrast gives an added charm, without which it would be esteemed a very ordinary and tiresome sort of thing indeed. The most fascinating of art's productions, painting, music or poetry, are those which contain a judicious mixture of the elements with which it is her ministry to operate. A painting of clouds, sunbeams, mountains, a river, lake, forest and meadow, artistically arranged, is far more attractive and refreshing than one which presents but one of these features. The artist who made a dense daub of black and called it a correct picture of London in a fog, no doubt succeeded admirably in portraying his subject, but he failed to convince his critics that it was a very pleasing sight to gaze upon. Of course such things as solitary beauties may, and do exist, but they exist with reference to their surroundings, the variety of which furnishes the contrast that renders the lone charms attractive.

Who would care to listen long to a piece of music which was one prolonged strain of solemnity and grandeur, or an extended concatenation of brilliant runs, shakes or quivers? Even a smooth and delightful melody too long continued, becomes tedious, and hence in the most masterly of musical productions we find a great variety of movements, combinations and inflections. Even harsh and discordant passages, horrible if unduly prolonged, are frequently introduced to break the monotony of harmony, and by placing the fine and coarse effects in immediate contrast, each is

rendered the more effective and enjoyable. It is the sunshine and shower principle over again.

The poet who would please his readers must not crowd his verse with metaphor and flights of fancy, nor allow it to be entirely barren of the flowers of imagination; he must neither confine himself to abstruse phraseology nor deal entirely in common place terms; he must not seek to put all the words of his language into one poem, nor wed himself to a few words and phrases allow them to continually recur in his writings. Should he fall into either of these errors he will create monotony and excite weariness and contempt. How annoying it is to read an article in a magazine or a newspaper, or listen to a speech wherein these favoritisms continually occur. A foolish fondness for sound will often induce speakers as well as writers to repeat and repeat pet words or sentences, which they have selected in past time and laid carefully away in their memories for future use, until the reader or hearer upon turning a page, or hearing a new topic commenced instinctively dodges, mentally, for fear of having the verbal missile thrown at him again. And well he may; for every time the author wishes to round off a sentence with a flourish, or display what he intends shall pass for erudition with the sound-worshiping multitude, out jumps the pet, reinjading one of the clown in the pantomime with his silly laugh and "Here we are again," as he bounds with a grimace before the expectant audience. A truly great mind will despise this empty frippery. Words are the signs of things, and should always mean something. Dean Swift's model for a good literary style was "proper words in proper places." The motto is worth cherishing. If every word uttered meant something, this world would be much more quiet than it is now; business matters would be greatly facilitated, true eloquence would be more abundant, and reading or listening would become a pleasure where it is often a task, and a benefit where it is frequently a positive waste of time and attention.

The good to be derived from variety in the visible world, is well evidenced in the case of the traveler. All travelers are not intelligent enough to appreciate the value of their peregrinations. Many move about simply because it is fashionable, and because they have the money to enable them to do so, but as to the benefit they derive, unless it be from change of air or diet, the experience of the locomotives and cars of our continental railroads is about as profitable, and we might add that in their forward and backward trips between the two oceans, the latter are nearly as well qualified to acquire information as some of the tourist moving in various parts of the world. Others, however, are of a different class altogether. They not only have means to travel but they also have minds to use while traveling, and to such a one the benefits of sight-seeing and experience in other lands and among other peoples, are scarcely to be overestimated. Men who always stay at home, never moving out of a certain sphere and routine, are very apt to be narrow and selfish in their views. They do not see enough of the world to properly appreciate either themselves or their fellow men, and like a school urchin who, while his teacher was endeavoring to explain to him the existence of other towns and cities, piped out: "Air any more cities in the world besides this?" They think the place they live in is the hub, if not the whole, of the universe, and their associates and relations the very cream of society, the *summum bonum* of the whole human race. But travel enlightens the mind, enlarges the heart and expands the comprehension of an intelligent being. Set a conceited man to traveling, let him see other cities, nations and races, mingle with them, study their literature and observe their customs, and if he be not an absolute ninny, he will soon learn what a little thing he is in the world, and how infinitessimal are his learning and influence to the vast amount that remains to be acquired. And when he has learned this simple and important truth, he will have mastered the first lesson in the grand art of becoming wise. — *From the Salt Lake Contributor.*

A DOCTOR, AND THE LATTER-DAY SAINTS.

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In a recent conversation with an intelligent physician of Liverpool, we were forcibly struck by the deep-rooted prejudices which exist even in minds of the most intellectual character, owing to various causes which seem to almost imperceptibly ensnare liberal-minded people, as well as others, in regard to the great work of God revealed in our day. Being introduced to the gentleman in question, the conversation at once turned on the Saints in Utah, and the Doctor announced himself as being somewhat acquainted with our institutions, entirely impartial and unbiased, and desirous of hearing more about our people. We proceeded to show him the true condition of the Saints, the principles believed and practiced, and the difficulties under which the people of Utah had labored in establishing homes, industrial institutions, schools, etc. Referring to the misrepresentations which we had to meet everywhere, and the prejudices arising therefrom, we stated that it appeared to us that most of the "investigating" by such prejudiced people was done through the reading of newspaper reports, and books published *against* the Saints, instead of the works issued by the Church as descriptive of our faith. We noticed, however, in conversation, that notwithstanding his expressions of impartiality, when the Doctor spoke of certain *stories* which were of the very class alluded to, he referred to them as FACTS. He was really under the most incorrect impressions as regards the origin of the Book of Mormon, the history of the Prophet Joseph Smith, the administration of President Brigham Young, the true character of the Saints at their gathering place in the mountains, and, in fact, all points on which he had heard anything concerning the Church from its incipiency to the present. We found that he was almost a perfect example of the class to which we had referred. He was, apparently, although unbeknown to himself, greatly prejudiced, and had been badly influenced by the sensational rumors which float around concerning the Saints and their leading men. But he had thought himself *well informed* on "Mormonism." He had read what the *newspapers said about us*, and had conversed with a gentleman who had been to Utah, and who admitted that his observation led him to admire the people for "making the desert blossom as the rose."

But notwithstanding the favorable impression made by this gentleman of his acquaintance, respecting the condition of the people in Utah, he had suffered himself to be prejudiced by other means. He related as affairs which had really transpired, tales which we knew to be the most palpable and glaring specimens of mendacity found in the scurrilous newspapers of the West, and sometimes told to verdant tourists for the delectation of bystanders. And when informed by us that papers were published by parties in Utah, which teemed daily with the most wicked and malicious falsehoods against us as a people, and against individuals in our community, he expressed surprise, as he had understood that we "assassinated" all who differed from us in an outspoken manner. He appeared to believe this nonsensical rumor, and also referred to such things as "facts" and "great revelations," which had been told by female lecturers and other impostors on public credulity, claiming to have "escaped from Utah." He was surprised to hear that quite an extensive population resided there who were not in the Church; that our principal courts were conducted by Federal Judges appointed by the United States Government; that our Governor was an outsider, as also other officers in whose hands cases would come for investigation. He had not before supposed that life and property were as safe in Salt Lake City as in any city in America. The very impossibility of such a condition of things as he had imagined never struck him before. He had, like many others, believed what he heard

against the people, without reasoning for a moment as to the reliability of the statements. In his mind he had blamed the entire "Mormon" Church for everything that any of its rebellious or apostate members had ever committed. But when the inconsistency of this was shown him, by alluding to other churches among whose members a black sheep, and perhaps several of them, were sometimes found, he saw that he had been victimized by senseless rumor, deceived by unsupportable statements, and led to believe a condition of things which could not possibly exist anywhere.

We refer to this case as it is doubtless only one out of many who entertain the same ideas, and this prejudice stands as a barrier in the way of a proper and thorough search into the principles of the Gospel, which should ever be examined on their merits, aside from influences exercised by malicious or ignorant persons, who are like the enemies of early Christianity, that persuaded the guards to swear that "the disciples stole the body of Christ while they were asleep." Doubtless many were mellow enough to believe this story, not descerning that if the *guards were asleep*, they would be but sorry witnesses as to what the disciples or any one else had done with the body. Just such tales as this one—concocted by the wily politician, the cunning apostate, and the vindictive hater of the Church and people of God—find their way into the newspapers and mendacious literature published against an innocent people. And if intelligent men and women do not use the brains with which they are endowed, is it any wonder they should be deceived by the cunning of the adversary, whose whole aim is to overthrow God's work and lead captive his children? We would urge all to consider these things with sincerity of purpose, and laying aside the evil impressions which have been made by all questionable causes, seek diligently for a testimony from God's Holy Spirit, as to the truth of those heavenly principles which we boldly testify were revealed by the Lord of Hosts to his great Prophet—JOSEPH SMITH!

THE LORD'S SUPPER.

In order to partake of this sacred ordinance aright, acceptably to God and with benefit to ourselves, it is, beyond all doubt, necessary that we should have a proper understanding of its real nature and use.

We may consider it both emblematical and commemorative. The bread and wine of which we partake, are emblems of the Redeemer's crucified body and spilt blood, and the ordinance is commemorative of his mission, sufferings and death. For when, just previous to his betrayal by his apostate and traitor apostle, Judas, he instituted this sacrament, it is recorded that, "As they did eat, Jesus took bread and blessed it, and brake, and gave to them, and said, Take it and eat. Behold this is for you to do in remembrance of my body; for as oft as ye do this ye will remember this hour that I was with you. And he took the cup, and when he had given thanks, he gave it to them; and they all drank of it. And he said unto them, This is in remembrance of my blood which is shed for many, and the new testament which I give unto you: for of me ye shall bear record unto all the world. And as oft as ye do this ordinance, ye will remember me in this hour that I was with you, and drank with you of this cup, even the last time in my ministry. Verily I say unto you, Of this ye shall bear record; for I will no more drink of the fruit of the vine with you, until that day that I drink it new with you in the kingdom of God."

At these said words, bearing record of the arrival of the hour of their parting, the disciples were "grieved, and wept over him." And never since that memorable evening has the Church, when on earth, ceased to observe this commandment of her Lord. Ever since that day has this holy sacrament

been a memorial of the death of the Only Begotten Son of God, and the spirits of the Saints have been strengthened and refreshed by the recollection of the work done for them on Calvary, as the body is refreshed and strengthened by the bread and wine.

In this age of faithlessness and skepticism, when it is fashionable to believe only in that which can be proven like a problem in Euclid, the glorious results, to us and the whole world, of the mighty work done by our Savior in his advent among men and his torturing death upon the cross, are often, far too often, under-valued, too often not understood; not only indeed by those on whom the greater light of modern revelation has not shone, but also among the youth of God's own people, who should be walking in the light, and in the truth, and in the way pointed out and made manifest to us by God's own sacred word.

None, so well as us, should be able to appreciate, or so highly value the matchless sacrifice of the Lamb slain before the foundation of the world, without whose atonement we all should have been for ever subject to the bonds of sin, and in servitude to Satan, shut out from the presence of our Heavenly Father, and remaining the wretched creatures on whom the first and second deaths would both have power. But through the death of Jesus we become heirs to eternal life, and by obedience, inheritors of the kingdom of heaven.

In what frame of mind, then, should we partake of these sacred emblems? In careless indifference, in thoughtless formalism, in wayward levity?

Should our minds be wandering all over creation, resting for a moment here and there, on things worthy and unworthy, as a bird flits from flower to flower?

Should our eyes be wide open, to watch every movement of those assembled with us, or to take mental inventory of their habiliments?

Should our tounges be laden with whispered small talk of walks, or rides, or visits; of hopes or fears; or expectations of business or pleasure?

No, most assuredly no. These have no concern, no relevance here, when we are commemorating the death of him, without whose aid we should have been forever outcasts from God; at whose death, indeed, all nature mourned and was convulsed. But by that body and blood whose emblems lie before us, we are redeemed and resurrected; and, if we will be, santified, purified and exalted.

Hence a calm, holy order should manifest itself in our actions. Quietude should reign in our thoughts, and stillness on our tongues; expect it be that, as we partake, we unitedly raise the song of praise to give expression to our joy, or words to our gratitude.

The solemnities of the occasion should be upon us, and all our faculties should be centered in the consideration of that which we perform, and—mark it—of the covenant that we renew. For, be it remembered, by this act, this God-given ordinance, we witness unto him that we remember the death of his Son, that we are willing to take upon us his name and keep his commandments, that we may have his Spirit to be with us to the end.

Such a covenant should not be made without care, without reflection, without faith.

If it so be that we have no such intentions, we mock God, we partake unworthily, we eat and drink condemnation to our own souls.

The oneness of the Saints is the delight of their God. When two or three in united faith and righteosness call upon his name, he has promised to answer in blessings on their heads. Hence division is abhorent to him. And those who partake of this sacrament with feelings of wrath, of unkindness, of contention towards their brethren and sisters, are not acceptable to the Lord. He will not receive their sacrifice. It is not offered with clean hands and a contrite heart. It is rejected, as was Cain's, because it is offered neither in the spirit nor letter of God's law.

Therefore, such as partake unworthily—when hatred, animosity or unforgiveness rankle in the heart, eat and drink not to the forgiveness of their sins and the renewal of their spiritual life; not to their eternal

growth, development and increase; but to their condemnation and destruction, if they repent not.

It is a solemn thing, thus Sabbath after Sabbath to come before the Lord, and covenant with the mighty Maker of the heavens and the earth to do His will. The responsibility is great, but the promise of aid is most abundant. Nevertheless it is a command from heaven that we should observe it, and he who does not, neglects God's word, and lays himself open to a greater comdemnation. He may rightly fear that his spiritual health will decline, that his spiritual strenght will depart; for he neglects the means provided by the Son of God to renew the life of the Spirit within him.

Let us then briefly review.

The Lord's supper is a sacrament of the Church, ordained by Christ himself, as an emblem of his body and blood, and commemorative of his death.

In partaking of it, if we partake aright, we renew our covenant with God to serve him, and he his covenant to save us.

If we partake unworthily we eat and drink condemnation to our own souls; but if worthily, we receive spiritual life and vigor.

When we partake, we should do so with our hearts and minds intent on the Author of our salvation, and on the work he performed for us. All frivolity of mind and unrest of body should be curbed and conquered, that we may the more perfectly and acceptably witness unto God and each other, the integrity of our devotion and the fullness of our love.—*From article by Elder Geo. Reynolds in the Salt Lake Juvenile Instructor.*

Those who are rushing forward in the eager pursuit of material riches regardless of their own welfare or character or trespassing on the just rights of others, are really putting it out of their power to attain wealth in its truth and wholeness. They are sacrificing the whole to secure the part; and, even if they succeed in gaining the part they crave, it will be a transitory possession, for riches without character will certainly make themselves wings, and the true riches which are eternal, are only obtained by righteousness of life.

Comfort and Muddle.—Comfort is the daughter of order, and is descended in a direct line from wisdom; she is closely allied to carefulness, thrift, honesty, and religion; she has been educated by good sense, benevolence, observation, and experience; and she is the mother of cleanliness, economy, provident forethought, virtue, propriety, and domestic happiness. Muddle is descended from the ancient but dishonorable family of chaos: she is the child of indifference and want of principle, educated alternately by dawdling, hurry, stupidity, obstinacy, meanness, and extravagance, secretly united at an early age to self-conceit, and parent of procastination, falsehood, dirt, waste, disorder, destruction, and desolation.

Melancholy.—With some persons melancholy is apparently constitutional, with others it is a periodical affection; while others, again, are rarely troubled with it. There are those who say that no class of persons exist of whom Mark Tapley may be considered the representative—a man who was always jolly and who never had "the blues." There is no doubt that melancholy, or, as one form of it is called, "the blues," is in a great measure to be traced to physical causes. It is not altogether a trouble of the mind, for inclement weather and a disordered stomach induce it. The summer season is preeminently an unfavorable one for "the blues." It is confinement in-doors, heavy meals, and conditions of life which reach the acme of artificiality, that produce melancholy. There is nothing that tends so much to the health of the mind—for, after all, "blues" are but a symptom of mental ill-health—as an abundance of work of a congenial nature. Those who get that, with occasional recreation, and try to cultivate contentment with their lot, need not suffer much mentally.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, OCTOBER 17, 1881.

OPINIONS AND PREJUDICES.

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An old proverb says, "As many men as many opinions." That a great diversity of opinion exists in society on almost every topic, none can deny. And that each person deems his opinion the correct one is also apparent, regardless of the grounds upon which that opinion is based. It is also generally sufficient that a man has formed an opinion, without considering the reasons for having done so, to make him cling with tenacity to it. It is not always the most wisely-formed opinion which obtains the firmest hold upon a person's mind. In short, it is frequently the case that those who have arrived at the most rash conclusions, are the most persistent in refusing to yield to the views advanced by common sense. This, perhaps, is owing to the fact that men of good sense rarely jump at conclusions, but usually weigh and consider a matter before deciding upon its merits and demerits. Solomon says, "he that judgeth a matter before he heareth it is not wise." But this does not disestablish the very evident fact, that many people form opinions without having sufficiently investigated the subject upon which their opinions are formed. They hear a story half told, or grossly exaggerated, and instead of waiting to be better informed, they hastily adopt an opinion, leap in the dark to a conclusion, and, having, perhaps, committed themselves by an expression concerning the subject, are often too proud to retract, even when their own minds become inwardly convinced that they have been guilty of an error in judgment. Others again can never be moved from their first impressions, no matter how obtained, or what proofs may be adduced as to their incorrectness. Another class become prejudiced against a person, a class or an institution, through various causes, and in that condition of mind nothing of a favorable character concerning the doomed victim of their prejudice can be received by them, while their ears are ever open to reports of an evil nature about the object of their dislike. Such was the prejudice existing against the Nazarenes in the days of Jesus, that the people would not accept Him, and they said to one another, "Can any good thing come out of Nazareth?" Perhaps this prejudice lay in some trivial matter too contemptible to mention, or may have been founded on a misrepresentation or exaggeration of circumstances connected with the inhabitants of that place. However this may have been, their opinion was formed, and its terrible results we of to-day know, and lament, for their sakes who suffered the penalty of an erroneous conclusion.

An incorrect opinion based on too narrow an investigation, if on any at all, is frequently formed on the character of the Latter-day Saints, and the doctrines preached and practiced by them. Many thousands of people have an unfavorable opinion to-day concerning us and the system which they call "Mormonism," but if asked why they had formed it, they would not be able to give a sufficient reason. They have as a general thing gleaned their impressions from rumors, whose veracity has never been tested by them. Perhaps once in a while some newspaper item has fallen under their notice, and without question, as it was *against* the "Mormons," they believed the statement and based their opinion upon it. Now, if an Elder—a representative of the Saints should call on them, he finds a prejudice existing which is hard to remove. If any one offers them a tract explanatory of our belief, it is received with great reluctance. A disposition is felt to not listen to the other side, because an opinion has already been formed, and although with scarcely any foundation it is considered by its holder as the correct one. How very unjust this is—not only to the people called Latter-day Saints—but to the parties themselves who take such a course! Certainly, correct information is always valuable, especially on matters of religion; and we should always be willing to choose the most direct and reliable means to obtain it. Can anyone reach a just conclusion concerning the doctrines we believe, unless they read or hear what we ourselves have to say in their defence. Do we go to Catholic expounders to ascertain the views of Protestantism, or do we learn most correctly from Protestants the doctrines of Catholicism? Would the Wesleyans be the best oracles on Church of England doctrines, or would we consider a work written against any creed to be the most reliable source of correct information concerning it? Would not our sense of propriety and fairness to ourselves, as well as justice to those whose faith we investigated, indicate that we should at least hear what they have to say for themselves? Still we find this to be the exception rather than the rule. And thus some very erroneous ideas exist in the public mind against us, which perhaps a conversation with some member of the Church would remove, if the parties were willing to listen to facts and reason.

If this article should come to the notice of any thinking person, if you have hitherto entertained views unfavorable to the Latter-day Saints, we implore you to reconsider the subject. Think whether you have done like the wise man—*heard both sides*—or have your opinions been based on what has come to your ears upon the wings of rumor? Have you read what is said *by* the Saints, or merely what is said *about* them? Perhaps you may form a different and more favorable opinion, when you hear their answers to the accusations you have read, and the statements made about their doctrines and practices. We have in our experience heard the most absurd things imputed to the Latter-day Saints, and what is still more peculiar, actually believed by many as facts. But these follies were dispelled like an enchantment, when touched by the wand of truth. A mere statement of facts has in many instances to our knowledge, withdrawn the dark veil of prejudice to a great extent, and proved the truth of the oft-repeated statement that, "the more the Saints are known the better they are loved and appreciated." We court investigation of our doctrines, our past history and our present condition. Our elders are

pleased to have an opportunity to explain, to preach, to supply the written word, and to supplant incorrect views with a simple, unvarnished statement of the truth. All we ask, is give them a hearing. An unprejudiced, prayerful hearing, if possible. But hear them anyhow, for perhaps by this means your prejudices, if you have any, may be removed, and an incorrect opinion give place to one founded on fact. And we pray God to bless all men who seek the truth as it is in Christ Jesus, that they may find it and be satisfied, as God has satisfied those who have already become Latter-day Saints.

RELEASES.—The following named Elders are released to return home with the October 22nd company: Joseph Orton, Traveling Elder in the Birmingham Conference; Alexander Burt, Traveling Elder in the Glasgow Conference; and Edward Stevens, Traveling Elder in the London Conference.

THE SEPTEMBER COMPANY ARRIVED.—We clip the following item from the *News* of Sept. 22nd:—

"THE IMMIGRANTS.—The company of immigrating Saints, in charge of Elder James Finlayson, reached here last evening, and were met at the depot by their friends with vehicles, and conveyed to their various destinations. Those who had no acquaintances were cared for at the Emigrant House, where refreshments had been provided for their benefit. The company had a prosperous voyage. A birth occurred on the ocean, and a death, that of Sarah Rockhall, aged 68, which took place at Granger, on Tuesday night. With these exceptions, and the leaving of a few of its members in New York, the company arrived about the same as it left Liverpool. The trip was a very quick one, leaving Liverpool at 3 p.m. on Sept. 3rd, the company reaching Ogden at 12.30 on the 21st, making a little less than eighteen days. The child born two days before reaching New York, was named Wyoming, and the mother and babe were brought through in safety. Elder Z. P. Terry remained in New York for a short time. Elder Thomas D. Reese, who was released on account of sickness, arrived very much improved. Elder Finlayson, who has shown great prudence in his care of the company, which numbered 645 on reaching Ogden, says the trip was a splendid one. He leaves for Payson to-morrow."

CORRESPONDENCE.

LABORS IN THE LIVERPOOL CONFERENCE.

Stalybridge, Oct 7, 1881.

President Albert Carrington.

Dear Brother,—Noticing my release in the STAR, I feel a desire to pen a few items relative to my labors in the ministry since my appointment on a mission to England. I left home on Oct. 4th., in company with twenty-three others, to perform a mission in Europe. After a most pleasant journey by land and sea, we arrived in Liverpool Nov. 7th, per S.S. *Wyoming*. I visited a brother at Stalybridge for a few days, and then received my appointment from President Budge to labor in the Liverpool Conference, under the direction of Elder J. L. Bunting. I shall ever remember the feelings that pervaded my bosom when I, in response to the Priesthood's call, assumed the sacred

responsibility of an ambassador of Christ, a herald of salvation to the children of men; all my imperfections and apparent inability to engage in such an important and sacred labor, presented themselves before me like a huge mountain, and caused me to humble myself like a little child, to realize most sensibly my dependence upon the Lord, and to call upon him in mighty prayer, that I might be aided by his Holy Spirit, which prayer has been abundantly answered; and I can also bear testimony that the blessings sealed upon my head by Apostle F. D. Richards, in setting me apart for the ministry, have been literally fulfilled.

I was first introduced in the Liverpool Conference by Elder L. R. Martineau, with whom I labored most agreeably for a short time—his genial spirit and kindness I shall ever remember. After he was appointed to labor in the Liverpool Office, Elder J. W. Vickars was appointed to labor with me, who also proved to be a genial companion and a most worthy young man, and has the respect of all who made his acquaintance. We labored in the Wigan District, distributing tracts, preaching in-doors and in the open-air extensively, and sowing the good seed where and when an opportunity presented itself. Many baptisms took place, and a Branch was raised up in the Wigan District, and a great many people were warned.

I also labored in the Runcorn District, with Elders Vickers and David Cook, (another zealous, energetic missionary,) with whom I have labored agreeably for several months. In this district also a small Branch of the Church has been raised up, some of the members of which have already emigrated to Zion. To God be the glory, to whom it rightfully belongs!

I have labored under the following Presidents: J. L. Bunting, George Crane and John Donaldson, to all of whom I am thankful for the confidence they have reposed in me, and the many kind counsels given. I also feel thankful to the Saints for their many acts of kindness, as well as to many others who have not yet obeyed the Gospel; and I hereby thank and feel to bless all who have in any way assisted me in my labors in the ministry. I am also thankful to yourself, as also President Budge, for the kind counsel received while engaged in the field. My testimony to all the world is, that the Gospel has been restored, and that Joseph Smith was a true Prophet.

Your brother in the Gospel,

R. F. Goold.

MINUTES OF A CONFERENCE

HELD IN THE ST. ANN'S CHAPEL, ST. ANN'S STREET, NOTTINGHAM, SUNDAY, OCT. 2, 1881.

Present from Utah: Apostle Albert Carrington, President of the European Mission; Elder George Stringfellow, President of, and William H. King, David West, Franklin B. Woolley, Charles H. Greenwell, John R. Howard, Heber J. Romney, Joseph L. Robinson, Traveling Elders in the Nottingham Conference; William Cooper, President of, and W. S. Harris and G. Parry, Traveling Elders in the Sheffield Conference; Abraham Halliday, President of the Birmingham Conference; and Lorenzo Farr, Traveling Elder in the Leeds Conference.

10 a.m.

Singing. Prayer by Elder West. Singing.

President Stringfellow made a few introductory remarks, and the Branch Presidents were then called upon to report their respective Branches, which they did.

Elder Wm. H. King reported the Hucknall District, and stated that the Branches in this district were in a very good condition. For eleven months he had been engaged in that district in conjunction with Elders Giles, Woolley and West, and all had labored assiduously for the promulga-

tion of the Gospel of Christ, and a few of the seeds which had been sown had fallen into good soil, and twenty-eight souls had been added to the Church during the last six months. Many new fields had been opened up during the summer, and by the means of tracting and out-door preaching, a spirit of inquiry was aroused in many parts.

Elder West, traveling in the same district, said he was always pleased to meet with the Saints, especially at the present time. He corroborated brother King's remarks, and said the Saints felt well as a general rule. He had greatly enjoyed his labors, and at the expiration of one year as a missionary, was about to return to Zion. He exhorted the Saints to seek the kingdom of God and its righteousness.

Elder Woolley, also of the same district, expressed himself pleased at meeting at a Conference, and bore his testimony to the truth of the Gospel of Jesus Christ. Closed by exhorting the Saints to diligence, and to covet earnestly the best gifts.

Elder Greenwell, of the Leicester District, could not report the Branches as he would like to, for some of the Saints were rather dilatory; but in the main the Saints were living their religion, and those who did so were obtaining the blessings of Heaven. Stated that a number had been added to the Church by baptism during the last six months, and the prospects were favorable for greater additions in the near future.

Elder Howard, also of the Leicester District, corroborated the statements of Elder Greenwell; felt pleased in being privileged to bear the glad tidings of great joy to the inhabitants of the earth, but found few prepared for the reception of the Gospel, because of the fetters of corruption and licentiousness by which they were bound.

Elder Romney, of the same district, stated he had lately been appointed to labor in this Conference, therefore could give but a very meagre report.

Elder Robinson reported the Lincolnshire District; said it was a very extensive one, but there were but few Saints in it; was not able to report many additions to the Church, but hoped that ere long, through the many fields which had been opened, many would be added to the Church; closed by bearing his testimony to the work of God, and invoking his Holy Spirit to guide and direct the faithful.

President G. Stringfellow then read the Statistical and Financial Reports for the last nine months, which were unanimously accepted; also made a few remarks in relation to the condition of the Conference; said that, upon the whole, there was a marked improvement and advancement in the financial and numerical condition of the Conference. He exhorted the Saints and the brethren of the Priesthood to be alive to their duties, and labor diligently for the dissemination of God's truth and the building up of his kingdom.

Singing. Benediction by Elder Romney.

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2 p.m.

Singing. Prayer by Elder King Singing.

Sacrament was administered by Elders C. H. Greenwell and J. L. Robinson.

Elders Harris and Parry made a few remarks; spoke in relation to the first principles of the Gospel which were taught by Christ, and stated that they were applicable to mankind in all dispensations; invited all who had not received a testimony of the divinity of the great latter-day work, to come forward and yield obedience unto it, and they should have a knowledge whether it was of God or man; bore their testimony to the restoration of the Gospel, and the divine calling of the Prophet Joseph Smith.

President Stringfellow then presented the Authorities of the Church in Zion, which were sustained by the unanimous vote of all present. Apostle Albert Carrington was unanimously sustained as President of the European Mission; also Elder Geo. Stringfellow as President of, and Wm. H. King, David West, Franklin B. Woolley, Charles H. Greenwell, John R. Howard, Heber J. Romney and Joseph L. Robinson, as Traveling El-

ders in the Nottingham Conference. The Saints also voted unanimously to sustain each other by their faith, prayers and good works.

President Wm. Cooper, of the Sheffield Conference, stated that we should be thankful for the blessings which we as Latter-day Saints enjoy, for we have become members of the Church of God, by obeying the initiatory ordinances of the Gospel of Jesus Christ, and having become worthy to be admitted as citizens of his kingdom, there were certain duties devolving upon us. The Saints should try to retain the Spirit of God, which is the spirit of unity. Exhorted the Saints to live their religion and discharge faithfully the duties which are required at their hands, and by so doing God would bless them, and their faithfulness would prove to be the nearest road to Zion.

President Carrington expressed his pleasure at meeting with the Saints, and was pleased and satisfied with the reports which had been given. He then delivered an excellent discourse upon "What true happiness consists of," showing that outside of the Gospel of Jesus Christ there is no true happiness.

Singing. Benediction by Elder Farr.

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6 p.m.

Singing. Prayer by Elder Howard. Singing.

President Stringfellow spoke at length upon the first principles of the Gospel, showing what was required in the days of Christ in order to become a citizen of the kingdom of God. In referring to Nicodemus, he said it was as essential now that we should be born of water and of the spirit, to enter into the kingdom of God, as it was in the Apostolic dispensation. He desired that all mankind should investigate the Gospel and come into the fold of Christ, and be recipients of the blessings which God had in store for those who would love and obey him.

President Carrington occupied the remainder of the evening in delivering an interesting discourse on the Kingdom of God,—its establishment, its constitution, and its ultimate magnitude and power.

Singing. Benediction by Elder West.

The meetings were well represented by the Saints, who came in from various branches; there were also many strangers present during the day, and all seemed interested and expressed themselves pleased with the proceedings.

ARTHUR WINTER, Clerk.

LEAVES FROM MY JOURNAL.

BY APOSTLE WILFORD WOODRUFF.

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CHAPTER XIX.

A DAY OF GOD'S POWER WITH THE PROPHET JOSEPH SMITH — A GREAT NUMBER OF SICK PERSONS HEALED — THE MOB BECOMES ALARMED — THEY TRY TO INTERFERE WITH THE HEALING OF THE SICK — THE MOB SENT OUT OF THE HOUSE — TWIN CHILDREN HEALED.

While I was living in this cabin in the old barracks, we experienced a day of God's power with the Prophet Joseph. It was a very sickly time and Joseph had given up his home in Commerce to the sick, and had a tent pitched in his door-yard and was living in that himself. The large number of Saints who had been driven out of Missouri, were flocking into Commerce; but had no homes to go into, and were living in wagons, in tents, and on the ground. Many, therefore, were sick through the exposure they were subjected to. Brother Joseph had waited on the sick, until he was worn out and nearly sick himself.

On the morning of the 22nd of July, 1839, he arose reflecting upon the situation of the Saints of God in their persecutions and afflictions, and he called upon the Lord in prayer, and the power of God rested upon him mightily, and as Jesus healed the sick

around him in his day, so Joseph, the Prophet of God, healed all around on this occasion. He healed all in his house and door-yard, then, in company with Sidney Rigdon and several of the Twelve, he went through among the sick lying on the bank of the river, and he commanded them in a loud voice, in the name of Jesus Christ, to come up and be made whole, and they were all healed. When he had healed all that were sick on the east side of the river, they crossed the Mississippi River in a ferry boat to the west side, to Montrose, where we were. The first house they went into was President Brigham Young's. He was sick on his bed at the time. The Prophet went into his house and healed him, and they all came out together. As they were passing by my door, brother Joseph said; "Brother Woodruff, follow me." These were the only words spoken by any of the company from the time they left brother Brigham's house till we crossed the public square, and entered brother Fordham's house. Brother Fordham had been dying for an hour, and we expected each minute would be his last.

I felt the power of God that was overwhelming his Prophet.

When we entered the house, brother Joseph walked up to brother Fordham, and took him by the right hand; in his left hand he held his hat.

He saw that brother Fordham's eyes were glazed, and that he was speechless and unconscious.

After taking hold of his hand, he looked down into the dying man's face and said: "Brother Fordham, do you not know me?" At first he made no reply; but we could all see the effect of the Spirit of God resting upon him.

He again said: "Elijah, do you not know me?"

With a low whisper, brother Fordham answered, "yes!"

The Prophet then said, "Have you not faith to be healed?"

The answer, which was a little plainer then before, was: "I am afraid it is too late. If you had come sooner, I think it might have been."

He had the appearance of a man awaking from sleep. It was the sleep of death.

Joseph then said: "Do you not believe that Jesus is the Christ?"

"I do, brother Joseph," was the response.

Then the Prophet of God spoke with a loud voice, as in the majesty of the Godhead: "Elijah, I command you, in the name of Jesus of Nazareth, to arise and be made whole!"

The words of the Prophet were not like the words of man, but like the voice of God. It seemed to me that the house shook from its foundation.

Elijah Fordham leaped from his bed like a man raised from the dead. A healthty color came to his face, and life was manifested in every act.

His feet were done up in Indian meal poultices. He kicked them off his feet, scattering the contents, and then called for his clothes and put them on. He asked for a bowl of bread and milk, and ate it; then put on his hat and followed us into the street, to visit others who were sick.

The unbeliever may ask: "Was there not deception in this?"

If there is any deception in the mind of the unbeliever, there was certainly none with Elijah Fordham, the dying man, nor with those who were present with him, for in a few minutes more he would have been in the spirit world, had he not been rescued. Through the blessing of God, he lived up till 1880, in which year he died in Utah, while all who were with him on that occasion, with the exception of two, are in the spirit world.

Among the number were Joseph and Hyrum Smith, Sidney Rigdon, Brigham Young, Heber C. Kimball, George A. Smith and Parley P. Pratt. Orson Pratt and Wilford Woodruff are the only two living who were present at the time, and we shall soon mingle with those that have gone.

As soon as we left brother Fordham's house, we went into the house of Joseph B. Noble, who was very low and dangerously sick.

When we entered the house, brother Joseph took him by the hand, and commanded him, in the name of Jesus Christ, to arise and be made whole. He did arise and was immediately healed.

While this was going on, the wicked

mob in the place, led by one Kilburn, had become alarmed, and followed us into brother Noble's house.

Before they arrived there, brother Joseph had called upon brother Fordham to offer prayer.

While he was praying, the mob entered, with all the evil spirits accompanying them.

As soon as they entered, brother Fordham, who was praying, fainted and sank to the floor.

When Joseph saw the mob in the house, he arose and had the room cleared of both that class of men and their attendant devils. Then brother Fordham immediately revived and finished his prayer.

This shows what power evil spirits have upon the tabernacles of men. The Saints are only saved from the power of the devil by the power of God.

This case of brother Noble's was the last one of healing upon that day. It was the greatest day for the manifestation of the power of God through the gift of healing since the organization of the Church.

When we left brother Noble, the Prophet Joseph went, with those who accompanied him from the other side, to the banks of the river, to return home.

While waiting for the ferry-boat, a man of the world, knowing of the miracles which had been performed, came to him and asked him if he would not go and heal two twin children of his, about five months old, who were both lying sick nigh unto death.

They were some two miles from Montrose.

The Prophet said he could not go; but, after pausing some time, he said he would send some one to heal them; and he turned to me and said: "You go with the man and heal his children."

He took a red silk handkerchief out of his pocket and gave it to me, and told me to wipe their faces with the handkerchief when I administered to them, and they should be healed. He also said unto me: "As long as you will keep that handkerchief, it shall remain a league between you and me."

I went with the man, and did as the Prophet commanded me, and the children were healed.

I have possession of the handkerchief unto this day.—*Faith Promoting Series.*

WATER OF THE DEAD SEA.—A recent analysis by Herr Fleck of the salts dissolved in the water of the Dead Sea gave the following proportions in a litre—Chloride of potassium 16·9 grains, chloride of sodium 74·051 grains, bromide of Sodium 5·024 grains, chloride of magnesium 128·105 grains, chloride of calcium 35·355 grains, and sulphate of lime 1·211 grains; altogether, 360·646 grains of salt. The nature and amount of the dissolved constituents of Dead Sea water, says Herr Fleck, leave hardly a doubt that this lake, which is traversed by the Jordan and chiefly fed by it, owes its salt to the rock-salt bed, and naturally in the first instance to the upper layers containing magnesium salts.

A LIFE-SAVING LESSON IN PHYSICS.—It is a well-known fact that any person of average structure and lung capacity will float securely in water if care is taken to keep the hands and arms submerged and the lungs full of air. Yet in most cases people who are not swimmers immediately raise their hands above their head and scream the moment they find themselves in deep water. The folly of such action can be impressively illustrated by means of a half-empty bottle and a couple of nails fastened round the neck with an india-rubber band so as to represent the arms; and the experiment should be repeated in every household until all the members—particularly the women and children—realize that the only chance for safety in deep water lies in keeping the hands under and the mouth shut. Any short-necked square-shouldered bottle will answer. First ballast the bottle with sand, so that it will just float with the nails pointing downward; then, by turning the nails upward, the bottle will be either forced under water at once or will be tipped over so that the water will pour into the open mouth and down it will go. The experiment is an impressive one, and the moral of it easily understood.